

WHAT IS THE LAW: FOR MUSLIM WOMEN'S IN MUSLIM AND NON-MUSLIM COUNTRIES

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ABSTRACT

In this article discuss about the Muslim women's Law in Muslim countries, what is the status of Muslim women in the world, where they are living in non-Muslim countries. This is a big issue at the national level and exploring its historical evolution its interdisciplinary roots, some current crisis and issues for the future direction in international level for Muslim women's and take some decision about the national level production and Muslim women role in political economy. Focus on current themes in crisis, poverty and gender inequality, needs for Muslim women structural adjustment, and economic crisis in Muslim world for Muslim women's status and what is impact on economic reform through Islamic Law, and what is happening with the Muslim women. The impact of this transition has been most keenly felt by the region's women, who have been the first in line to lose their jobs and who have also become the focus of a political challenge to democracy, and secularism, and discuss the historical, economic, political and social contexts to the debates, and

women's movement in Muslim countries and non-Muslim of the world.

I. Introduction

The legal status of the Muslim Women in the Muslim Countries is defined by the principles of 'Shah Thought'. Muslim personal Law along with the general Law, which is non-religious and its characters. The Muslim personal law cover that field manage, divorce, maintenance guardianship of children and inheritance where as the general law covers the rights under the Constitution Penal Codas. Most important of all, it must be seen that some of these laws through excellent in theory prove largely elusive in practice in Muslim Countries. One of the most important ISSUES is debating in Muslim societies related to the role of women in the various spinners of social life. Muslim women's involve in wide ranging ISSUES, such as Marriage, Divorce, Education, Polygamy, Vignette and Sexual chastity. Some books are discussed about this area on Muslim Women status studies were written from the modernist theory on the Marxist point of view. And the Islamic role for Muslim women in these societies there is no Islamic Societies to be found in the World today. The ideal had to be covered from its historical wrappings while Empirical Research was necessary to bring out the contextual results within which Muslim women existed. Focus mainly on the rules, role conflicts adjustment of Muslim Women.

From such Sociological Studies in any particular status, certain behavior as expected the greatest casualties of this perches, early interpretation of Islamic Laws applicable to the later contexts

and times. And the focus on this article is a limited to the implications of patriarchy in Muslim Societies.

Role and conflicts therefore creates continuous buttons between the ideal and contextual realities and should be taken into consideration when studying women in Muslim Societies. Secondary, acknowledge of Islamic norms is necessary for any research on Muslim Women. The ideal must be known as it affects the role on expectation and performance of Muslim Women in every Society. Islamic history refer to any body who believes in Islam can interpret the Quran. They have never dared to interpret it for from of opposing the Llama Suited the Feudal ruler and remained impact for continues in a male Dominated Society. The perception of the Other in contemporary Arab and Muslim societies is very differentiated; the situation in Turkey can not be compared with the situation in Afghanistan. Perception of the Other is clearly influenced by history and culture, and if traditional prejudices have never been condemned in a society, they will be all the more meaningful, particularly if they are justified by religious interpretations. At the end of the twentieth century the leader of the 'Muslim Brotherhood' movement, Sheikh Yusef al-Qaradawi¹.

The Sheikh made it clear that Islamic law had established

¹-Sheikh of al-Azhar, on 15 December 1997 – said in a reply that Islamic law divided the People of the Book – Jews and Christians – into three categories:

1. Non-Muslims in the lands of war;
2. Non-Muslims in lands of temporary truce;
3. Non-Muslims protected by Islamic law, that is to say, the dhimmis.

Note: Saut Al-Haqq wa Al-Huriyya, 9 January 1998 (MEMRI, 8 Feb.1998)
(Special Report: Meeting between the Sheikh of Al-Azhar.

different rules for each of these categories. In a few words the Sheikh had thus summarized the theory of jihad, which regulates the relations of Muslims with non-Muslims. This theory was codified and institutionalized as early as the eighth century by Muslim theologians and jurisconsults. Now, as we see from innumerable calls for jihad and by the day-by-day situation, this ideology impregnates current thinking and conduct.

Every society and religion has developed its own form of fanaticism. In the Judeo-Christian societies, however, the separation of politics and religion – sometimes, it is true, entirely theoretical – has permitted intolerance and oppression to be challenged. This is the case in secular Turkey. The men who fought for the abolition of slavery and the emancipation of the Jews were Christians. Jews and Christians struggled side by side for the recognition of human rights. This challenge does not appear in the Muslim world. There was never been that generosity of spirit toward the oppressed dhimmi, that vision of a brotherhood of man in which the degradation of the dhimmi would represent a crime against mankind. The Muslim intelligentsia has never condemned jihad as a genocidal war, which has exterminated entire peoples – nor dhimmitude as a dehumanizing and exploitive institution, which has given, rise to expropriation, slavery, and the deportation of populations whose cultural and historic heritage has been totally destroyed. As long as this process of self-criticism of its own history remains unaccomplished, it will be impossible to rehabilitate the Other in a human dimension, and past prejudices will continue to be rampant. It is within this context of jihad and dhimmitude that the Arab-Israeli conflict is situated, because Israel represents the liberation

of its country from the laws of dhimmitude.

II. Review Of Literature On Muslim Women

Mr. Khalib focus on women and international law. It will be a closer look at the Arab and Muslim world. A panel discussion in Washington at the United States Supreme Court, say some remarks for the legal and social status of women. Women in all countries have a great deal to share with each other about their own culture's experience, successes and families. Today as always, women are the primary caregivers worldwide. He pointed out that women caring the children and manage the household families and no work outside the house, they want and expect to have equal opportunities in the professionals and in public service, and paid as much as men for the same work.

Dr. Al-Hibri, review on Muslim women problems and opened the door to Muslim and talk about Islam and the status of women in Muslim countries. Unfortunately the notion in the West about the status of women in Muslim societies is a negative one; and we have to correct it.

Dr. Al-Hibri; visit to those countries and talk with American Muslim women and read the cases of divorce that happen in the United States, for Muslim women who are divorced and who go to court to seek a divorce. How do the U.S. Court deal with this situation for the rights of Muslim women under Muslim marriage contracts. Same problems are arises in the other Muslim countries with Muslim women, Arab and Muslim countries are extremely useful, because there are many things is common, as well as there were other specific issues create with

these particular countries, and there are Muslim suffer from problems everywhere in any country¹. But in Arab world that women do not face these typically problems, they may face other problems. Author focusing on Muslim women's rights in Muslim countries. They discuss about the main problem in the United States Muslim women's and other Muslims who are living in these countries.

Dr. Azizah Al-Hibri review on women in international law, as well as a look at the Arab and Islamic work. She think that Muslim who live in the West, whether in Europe or elsewhere, or in the United States, they have climatize themselves and adjust in their societies culturally. Because the World Muslim have to redefine in terms of the culture in which they lives. Now in the United States a new law passed and that has been established to look into religious freedom throughout the world, and recently that covers the different points of view for the Islamic countries. What, is the status of Muslim women in Islamic Law and Arab Law?

Muslim Women Foe Equal Rights in Islamic of Muslim Countries

In Morocco, Tunisia and Algeria, where women rank among the more anticipated of the Islamic world, activists say the UN International Women's Conference held in Beijing in 1995, was an important for Muslim women within Islamic societies. "Muslim Feminists have long argued that it is not the religion, but

¹- Muslim women in Western societies, they have face special problems, don't face in Arab society.

the male interpretation and keeps women oppressed, along with the texts that were added on in the middle ages”, said Mr. Tamzali. “This religious texts efforts to reform Islam from within keep failing”.

In Algeria, Islamic fundamentalists have been conducting violent campaign against the Government since 1996. In Afghanistan, they have captured most of the country and have hared women from virtually in all public activities. In both countries, they have shown how easy it is to turn back the clock by invoking religion. Many women now feel that they have must fight to expand and change in secular law, rather than reform the Sharia, the Islamic legal code, Mr. Tamzali said, Equal rights in divorce are only one aspects of Muslim women’s in muslim countries.

Women in Islam: Misconceptions about their Rights

For years, misconceptions about the roles which the Muslim women play have abounded. Many people believe that Muslim women are slaves of their husbands, beaten by their husbands, forced by their husbands to cover or that they are completely devoid of rights.

In essence, none of this is true. There may be individual cases where these actions may occur, but the same can be stated about any religion or culture. In Islam, however, it is very easy to differentiate between their action of the individual and the teachings of Islam.

Islam is based upon the teachings of the Glorious Holy Qur’aan and the Traditions of the Holy Prophet (Sall Allaho alaihe

wasallam). The Traditions of the Holy Prophet (Sall Allaho alaihe wasallam) are collected in a series of narrations, collectively known as the Ahadith (singular Hadith). Through the Holy Qur'aan and the Ahadith, we, as Muslims, can identify our roles, rights and duties. These sources have some passages which are meant for all Muslims, male and female.

In reference to women, the Holy Qur'aan and the Ahadith (practicing which is known as the Sunnah) have mandated various rules in regard to behaviour, appearance and rights. Some of these may seem constricting to western women, causing them to pity the Muslim women, but these women fail to realize their that the Muslim women do not feel constricts by these rules; we feel liberated, and, in fact, as the Muslim women, we should pity western women.

A Muslim woman is not forced to display herself to find a husband. She does not lower herself into competition with other women, using her body as a lure. It is a duty of her husband to fulfil the needs of her and her children, regardless of her personal wealth.

A man has no right to physically harm his wife. In the United States, there are still states which have no laws against a man beating his wife.

Furthermore, Islam gave women the right to own property, work, inherit, etc., long before the West had even decided that women were human and that they had souls. Therefore, the Western women should not preach to the Muslim women about equal rights, because the Muslim woman not only have these rights, but they also have rights and privileges about which the

Western women have not even thought.

Women in the Holy Qur'aan and Sunnah

In Islam, there is absolutely no difference between men and women as far as their relationship to Allah is concerned, as both are promised the same reward for good conduct and the same punishment for evil conduct. The Holy Qur'aan says:¹

The Holy Qur'aan, in addressing the believers, often uses the expression, 'believing men and women' to emphasize the equality of men and women in regard to their respective duties, rights, virtues and merits. It says:²

Unlike other religions, which regarded women as being possessed of inherent sin and wickedness and men as being possessed of inherent virtue and nobility, Islam regards men and women as being of the same essence created from a single soul.

The Prophet of Islam (Sall Allaho alaihe wasallam) said, "Women are the twin halves of men. "The Holy Qur'aan emphasizes the essential unity of men and women in a most beautiful simile:

"They (your wives) are your garment and you are a garment for them".

¹ "And for women are rights over men similar to those of men over women".

² "For the Muslim men and women, for believing men and women, for devout men and women, for true men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast, for men and women who guard their chastity, and for men and women who engage much in Allah's praise, for them has Allah prepared forgiveness and great reward".

Just as a garment hides our nakedness, so do husband and wife, by entering into the relationship of marriage, secure each other's chastity. The garment gives comfort to the body; so does the husband find comfort in his wife's company and she is his.

"The garment is the grace, the beauty, the embellishment of the body, so too are wives to their husbands as their husbands are to them". Islam¹ does not consider woman "an instrument of the Devil", but rather the Holy Qur'aan calls her *Muhasana* – a fortress against Satan – because a good woman, by marrying a man, helps him keep to the path of rectitude in his life. It is for this reason that marriage was considered to be one of the most virtuous acts. The Prophet Muhammad (Sall Allahu alaihe wasallam) said: "When a man marries, he completes one half of his religion". He enjoined matrimony on Muslims by saying: "Marriage is a part of life.

The Holy Qur'aan says in the following words: "And among His signs is this, that He has created for you mates from among your selves, that you may dwell in tranquility with them; and He has put love and mercy between you. Verily in that are signs for those who reflect". "The world and all the things in the world are precious but the most precious thing in the world is a virtuous woman".

¹ - The Shari'ah regards women as the spiritual and intellectual equals of men. The main distinction it makes between them is in the physical realm based on the equitable principle of fair division of labour. It allots the more strenuous work to the men and makes them responsible for the maintenance of their family. It allots the work of managing the home and the upbringing and training of children to the women, which has the greatest importance in the task of building a healthy and prosperous society.

Before the advent of Islam, women were often treated worse than animals. The Holy Prophet (Sall Allaho alaihe wasallam) wanted to put a stop to all cruelties to women. He preached kindness towards them. He told the Muslims:

In it, he ordered those present, and through them all those Muslims who were to come later, to be respectful and kind towards women. He said: "Fear Allah regarding women. Verily you have married them with the trust of Allah, and made their bodies lawful with the word of Allah. You have got (rights) over them, and they have got (rights) over you in respect of their food and clothing according to your means".

In Islam, a woman is a completely independent personality. She can make any contract or bequest in her own name. She is entitled to inherit in her position as mother, as wife, as sister and as daughter. She has perfect liberty to choose her husband.

The pagan society of pre-Islamic Arabia had an irrational prejudice against their female children whom they used to bury alive. The Messenger of Allah (Sall Allaho alaihe wasallam) was totally opposed to this practice. He showed them that supporting their female children would act as a screen for them against the fire of Hell:

"It is narrated by the Holy Prophet's wife, Hadhrat Aisha (Radhi Allaho anha), that a woman entered her house with two of her daughters. She asked for charity but Aisha could not find anything except a date, which was given to her. The woman divided it between her two daughters and did not eat any herself. Then she got up and left. When the Holy Prophet (Sall Allaho alaihe wasallam) came to the house, Hadhrat Aisha told him about

what had happened and he declared that when the women was brought to account (on the day of Judgment) about her two daughters they would act as a screen for her from the fire of Hell”.

The worst calamity for a woman is when her husband passes away and, as a widow, the responsibility of maintaining the children falls upon her. In the Eastern World, where a woman does not always go out to earn her living, the problems of widowhood are indescribable.

Holy Prophet Muhammad (Sall Allaho alaihe wasallam) upheld the cause of widows. Most of his wives were widows. In an age when widows were rarely permitted to remarry, the Holy Prophet (Sall Allaho alaihe wasallam) encouraged his followers to marry them.

III. Microfinance And The Participation Of Women

Unlike other development strategies, microfinance is unique for it has been able to reach out to millions of poor women.

This unique feature of the microfinance movement has demonstrated that microfinance is a women's led initiative, especially at the community level.

We discussed and how to understand the link between microfinance and women's participation. It is therefore, important to isolate the causal factors that have generated such a strong link between the success of microfinance and women's ability to avail these services.

An oft-quoted example is the Grameen Bank of Bangladesh, which for all extents and purposes was not set up as a

women's bank. In fact in the beginning men participated more readily in its activities, given the patriarchal norms, of the Bangladeshi society. The criteria applied by the Grameen was not gender but poverty – in other words, the poorer person was the more he or she was eligible for applying in the Grameen Bank. However, with time, the participation rate of women increased from 30–40 percent to 95 percent, and remains at such a high level today. To highlight this point, Professor Yunus, the founder of the Grameen Bank, likes to quote the following anecdote.

There are a number of lesson embedded, which is throw some light on the core theme of women and microfinance. It would appear from the above that the commercial banking approach contains premises that are obviously preventing the involvement of women. The first issue to raise is that of the loan criteria and loan approval requirements: in the context of a commercial banking approach, risk of lending is partially managed by securitising loans, usually through hard or physical collateral.

Traditionally, women's access to such resources has been limited and this in itself creates a huge barrier to the participation of women especially for the poor.

Another obstacle for women is the lack of recognition of the 'informal' or micro to small enterprise sector by formal banking institutions. Studies have shown that the participation of women in the micro to small enterprise sector is over 60–70 percent. However, the formal sector banking institutions do not recognize the validity and vitality of such enterprises, since they are more informally managed with no formal records or accounts. In fact, the life cycle of such enterprises varies between six

months to one year, and in the context of women-managed enterprises, of variation is even greater, since women have to meet their reproductive obligation – which in poor communities is seldom by choice. The system of social collateral and character applied by the MFIs is more suited for the women. This is combined with other features like community contact. To quote a maxim – in the context of micro finance, the bank goes to the women, because that women do not have come to the bank. Further more micro finance institutions put in place simple and user-friendly application procedures which greatly rescuing the burden upon clients. The outreach paradigm of micro finance is different, and this is what makes micro finance so accessible to women.

Having done away with traditional requirements for collateral and having replaced that with sustaining associative strength at the local level, either through setting up community organizations or centres/groups women perceive a direct value in participating in micro finance activities.

Arrange large number of MFIs also combine an economic programme with a social programme, through training or other mechanisms. It was discovered that over 65% stated having gained in self-confidence and have felt positive changes in their self esteem. In terms of building associative strength, in another research to determine the impact of group mechanisms on women's empowerment, it was discovered that over 71% of the women were meeting their two meetings a month.

In other words, it is the thousands of women like Ramzana who become part of the micro finance movement and then begin

to question social and cultural norms, thus leading to a quiet but visible transformation in the economics of gender relationships.

III.1 Financial Liability Of Muslim Husbands

“Right of Divorced Muslim Women: Under Muslim Women ACT, 1986”

In a discussion on this ACT, the Muslim Women (Protection of Rights on Divorce) through this ACT, 1986. This ACT, when denying for divorced Muslim Women and the right to proceed under the maintenance in chapter in the Code of Criminal procedure unless her ex- Husband. In Muslim Law for Women to Claim the following rights.

- a) a reasonable and provision and maintenance to be made at that period when she in IDIOT period by her former Husband.
- b) an equivalent amount to be Paid as a sum of MAHR for dower agreed to be paid to her at the time of Marriage at any time thereafter according to the Muslim Law, and
- c) all the properties given to her before or at the time of Marriage or after her Marriage by her relatives of her Husband or his friends (i.e., her dowry or Jahaz and other Gifts).

Patriarchy And Islam

A fundamental Task of women's suites is to examine Religion from a Gender prospective. It has been a common place in Islam to Improved their Position of women, although some Scholars have begun to question, thus a Recapitulation of the Agreement in fever of improvement appears in ASSIZE AL-

HABRA “ A study on Islamic History or, hoe did we ever get into. This mass?” (women studies international forum, Vol.5 1982. When Islam papered in the 7th Century, in encountered on ARABIAN TRIBAL systems, grounded in patriarchy which is replaced with a new social organization based on Common Belief, Umma.

The compression of Islam brought improvement's for women including new inheritance Rights, and reducing of polygamy, (for a maximum of four wires). Among the Scholars who have argue that the Islam is a Inherently patriarchal is FATIMA MAMMAS. In “ the Regulation of Sexuality in the pre-Islamic Social Order “(Beyond the veil: Male-Female Dynamic in a Modern Muslim Society, {Cambridge mass, 1975}, 29-4). Women general new inheritance rights that give them across to property, but not equality with man.

Women And Power

Scholars look at the women status how, within religious systems are going for women,

- women gain advantage.
- women what power.

In Islam, as in (women's studies International Form, v, 1982, the contribution of women have made on the development of the tradition in Islam, as a Poet and teacher.

The Islamic Resurgence

The veil is a striking symbol of the heightened Islamic, involving a return to the fundamental of Islam”, which emerged in

the Middle East during the 1960s, and 1970s. The veil ranges in the nature from loose garments covering the Hair and Body to material hiding the Face. The Face veil was known in the Middle East prior to Islam and was adopted by the Urban Upper classes early in Islamic history, veiling the Face, however as not a Muslim prescription, although it has long been associated with Islam. During this period a large number of veiled women appeared in public demonstrations. In 1970s, some women took up the veil as everyday practice. In 1983, the Shiraz, she discussed on middle-class women turning to the veil. Some educated middle-class women joined the revolution.

Feminism And Islam

The connection of the feminism, in Islam, and class is explored by JUAN RECARD COLE in “Feminism class, and Islam in turn-of-the country Egypt”. In the context of class, COLE analysis the women at the end of 1971. Egypt, when recognized that changes was not bringing the same benefits for women as the men of the upper-class. This disparity and the discovery in Islam granted women Rights they were deprived by social (usually) justified by appeal to the Islam, by personal contact and accounts in books.

Muslim Women have been the subjects in analysis Margot Bar dam in “women nationalism and political participation in early 20th century. Egypt in Second World War the women played key roles, as a group and papered in Middle Class Women had developed earlier, which made them aware of their Rights under Islam.

Fundamentalism And Women

Trends in South Asian Countries, there are different trends for Muslim women in South Asian Countries.

1. Pakistan
2. Bangladesh
3. India

In Pakistan, Ordinance of 1979 and the Law of Evidence reduced, for women's evidence the half of men, and proposed Shari'at Bill for deprive for women who have more political and social rights, and including their participation policies.

In Bangladesh there are no specific changes in the Law of Islam for women, in the Islamic Law, women cover the hands and covered dress.

In the Indian, Parliament passed a Bill in 1986 for Muslim Women's protection of the right of Divorce, and withdrew a right from Muslim Women to appeal for maintenance under a special permission. The Bill was passed a mass

Religious Fundamentalism And Women

A return to strict religious practice as we observe in so many text, that study of the KORAN, which is basically depend on the Fundamentalism of the Madras; and return to the religious law, for the practice of the Shariat, which is the Fundamentalism of the "ULAMA" (Deliver Roy, 122, 1985).

- Fundamentalism that can only be understood in relation to

a specific historical context.

- It is crucial to identify the social groups, as the support base of this Phenomenon and what exactly is being projected as the basis principals.
- In the Fundamentalism constrained a particular revision of Islam / Hinduism/Sickrooms / Christianity as the representation of that religion.

Femininity, Equality, And Personhood

Equality has been at the debate in Feminist Women. The basic need which is the demand for equality in between Man and Women faces, and that Women seems to stand as a loser in either cases with or without inequality on the one hand, that has long been obvious, that woman as a class remained in a state of Subjugation and inferiority, and other hand it seems that with each step towards equality women has to lose something that is distinctively have and is as much cherished as equality to Man itself.

So, it seems that women has to pay a heavy cost, that cost of diminishing per women hood itself for equality. The most important solution to this 'Paradox' is to delete equality from the Feminist agenda and to argue for the recognition of the Feminine quality' in the own Right There are two major concepts about the feminine equality Women and Men.

- one is that this perspective reduces Man's presented as well. It will therefore, Feminist 'struggle should actually be viewed as a struggle for humanity as a whole.

- one is that this perspective reduces Man's presented as well. It will therefore, Feminist 'struggle should actually be viewed as a struggle for humanity as a whole.
- other conception of equality will be taken up in order to determine in what sense, it at all, equality between Man and Women this desirable.

There are so many Author's to discuss about the Femininity and the images on Women hood, so, he found Traditional Phenomena in Indian culture. They found some merry physical categories and discuss on Indian philosophical system seem as a Gender nutrias {see for example, Nafaya, Vasesika, Cifartaka, Jaina, and Buddha}. The Indian Traditional system with the concepts and the Image of sarasusati arouses, feelings of peace and fulfillment, there seems two different points of view, with entirely different words. The narrow conception of Femininity is well known throughout the World. Weather it be ancient Indian texts like, Romania, Mahabhararo, and Dharmashastras, and western countries author seem to be Aristotle, Hegel, Kanto, Locker, and so many others e.g.¹

Muslim Women In Muslim Countries Under The Following

1. Succession and Right to the Property
2. Marriage Divorce and connected matters
3. Maintenance

¹ Manusmrti is not alone in advocating this notion of Femininity. Many included in the Dharmashastras (e.g, Yagyarkya Samtuta, vyas Smhita, Vishnu, Samhoita, and

Marriage: A Law For Muslim Women's

Marriage in Islam is a Contract for every Muslim who has attained puberty may enter into a contract of Marriage. Puberty is presumed in the absence of evidence whose everybody reaches the age of 15 years and above. One of the most important parts of the Muslim Marriage is “dower” paid or promised to be paid by the Husband to the Wife. Muslim Marriage is an agreement in between the two persons, male and female which is called husband and Wife and it may taken the force of Kuala. In Kuala, marriage is dissolved by an agreement between the parties for a consideration paid, or not to be paid by the Wife to the Husband, it is being a necessary condition when they deserve to Separate should come from the wife. Where, it is desired to be Muburat. Wife entitled if she want Koala as of Right or reiteration of what she had received in consideration of manage, if she satisfies, the consciences of the COURT that it will otherwise mean facing her into a hateful union. As stated always a Muslim Female does not have the Right to Divorce in the way, a male has, but she could seek. Judicial Divorce an grounds permuted by the Muslim Law. The Dissolution of Muslim Marriage Act, 1937 (Act No. VIII of 1939) (Vide Pakistani Code 1966, Vol. IX, p.716).

Islamic Law mandates that these who interred in Muslim and covert, at least in name, to the Islamic faith, according to R.Siddiqi¹ Some women are not thinking about the marriage, and so many convert in Islam to Muslim.” The center reports about the 40 marriages in between foreign Muslim.” Women are attracted to Islam because, they want freedom. Islam is a against on moral aggression for against women. Because the chastely and honor of

women are protected. Islamic Law is also provides that man may have more than one wife.

Women's Participation And Decision-Making In Household Level And In Professional Life: A Global View

The UN conference was held in Beijing and discuss about the women's role in Islam and outside of the house, this is substantially reversed. Although, it was an event on women and women's issues as comprised the environment and the sub-text. Many of the women delegation comes from different countries to attend this Beijing conference which is going on the women issues included significant women delegation members and many of the NGO delegation are also included, and Huarrou women are also attended this conference.

In 1995, only 24 women had ever been elected as a heads of state of the government in modern times. Recent trend appears for Muslim women and more encouraging of women and more elected for office employee since 1987, in between 1990 and 1995, in the number of the countries where are the no ministerial posts held for women from 1959 to 1995. However, less than 6% Cabinet Ministers were women in 1994, and women held more than 15% election on this position in 16 countries.

Changes in women's participation in this position, mostly Government shows there is no clear trend. For example, mostly countries where are the women hold on the top ministerial positions Women's membership in parliaments position has declined in Eastern and Western Asia, and fell sharply in Eastern Europe after 1987. However, recent women's increased their share

in Government activity as a 33.3% seats has got for women, Indian Government at the Local level and for other levels of decision making, these women may being to move in to Political activity and they have take decision to get more membership for future. In the world as a whole, women's provide always more participation approximately, 40% of professional and technical works, but less than 15% of administrator and managers works. Even in the Industrial countries, where are the proportion of women's workers is quite unbalanced, in between professional and technical workers.

The Canadian Muslim Women's

Indeed Muslim women's in the West are still describe maintained against based upon on these myths. The aim is to bring the prospective of some Muslim women who are cover willingly in to the debate over Hijab⁶. These women's are aware and power to take her own dignity and her own security. Islam Lays out a dress for both men and women, cover different from men, women have wear lose dress and cover everything but face and hands. These Hijab as a security and protection for women. Several women, especially this Hijab stated in their twenties, to save over Non-Muslim men, and that man approaches them more respectfully, men did not try to flirt with them. Most believers did not agree in between difference men and women they are saying that the women and men are unequal, and that women men are equal in Islam. However, these some women did not believe that male and female deference's because traditional influence includes in differences. Western notions of men being more intelligent than

women, because that women were not give any opinion in any way. They have child bearing native meant and she could not be included in the work force, and they did not believe that a men's duty to support own family financially meat that he should not do household chores. The women argue that "HIJAB" means women should not go outside, but doing her lifetime, women were very actively included in the community in business and so many others activities. There are several ISSUES discussed on Hijab in developing countries.

- a) Hijab gives women self-esteem
 - b) Hijab gives women inner peace
 - c) Discrimination against women who wear Hijab
 - d) Hijab is a respectable for women.⁷
 - e) Hair is not necessary to cover for Muslim women's
7. Muslim women want non-Muslim to think that Hijab is a respectable thing not degrading or "oppressive".

Muslim Women's To Cover Hair

Law on Headscarf is unnecessary for Muslim women because, more and more Muslim women are usually wearing the head scarf as their commitment to Islam. These law focuses on the conditions of head covering will bound to bring out many anomalies Muslim want to promote and propagate the wearing and covering their head, because it is should be their rights to do so.

The Muslim Family Laws And Evidence 1961 And The Fsc Petitions

- 1) Every marriage solemnized under Muslim Law shall be registered in accordance with the provision of this ordinance.
- 2) The purpose of this registration of marriages under this ordinance, the Union Council shall grant licenses to one or more persons.
- 3) Any person may, on payment of the prescribed fee, if any inspect at the office of the Union Council.
- 4) No man, doing the subsistence of an existing marriage, shall except with the previous provision in writing.
- 5) Any man who wishes to divorce his wife shall as soon as may be after the pronouncement of today in may form whatever. Give the Chairman a notice in writing of his having to do so, and shall supply a notice copy of his wife¹.

These above steps is not taken without permission of the precedent in Muslim history and some Muslim countries, this reform introduced 40 years ago. In Algeria the deed of marriage is – by the Law, to be registered although it is appears that the “NIKKA”, is the major part of the marriage and requires registration of marriage as Law code. This provision is frequently violated.

¹ Law ordinance 1961, Sub-Section (3), Sub-Section (5), Sub-Section (1).

Iv. Some Remarks On Pakistani Women (Under Muslim Law)

Women's rights, issues of importance in the daily lives of all Pakistani women, women in the family (consent, marriage, divorce) women in society (economic, political and religious rights and citizenship) badly and individual rights (violence against women, sexuality and reproductive rights) to discusses the history and the struggles of women in politics in Pakistan, and development of the national women's movement from the pre-independence period upto the late 1980s, and the role of NGOs non-Government organizations. Wife is entitled to obtain a Judicial Divorce an Right or Failure of the Husband to provide maintenance for two years, but if she refuses herself to her Husband without any lawful excuse and deserts her Husband, or otherwise willfully, fails to perform her mantel duties, she has no Right to Claim maintenance and cannot obtain a decree for dissolution.

The fact that the Wife as a Women of means would not be a defence to the claim of Judicial Divorcee for non- payment of maintenance. The Muslim Women can obtain Judicial Divorce on any ground recognized by Muslim Laws. Thus a Wife as entitled to Judicial Divorce if the Husband brings fails charge of adultery against her unless the Husband bromide retracts the charge of adulatory .The Constitute is a valid retraction, it must be made before the commencement of the bearing of the suit, it must be bonafide and there must be an admission by the Husband about making the change and an unconditional acknowledgement by him than the change is false.

A Muslim Widow is a essentially dependent on her Son,

for, generally even her Share in the Property of her Husband remains in the hands of the Son and ironically enough, her fate depends upon the attitude of the Daughter -in- Law. But if the Video has no Son to depend upon the relations of the Husband, her condition in must be cases is miserable.

Though out the World, particularly in the Third World Countries, Feminists have been sanding a Alarm about the rise of Religious and Political Fundamentalism. Historically Fundamentalism has always been a more strengthen patriarchal authority and maintain the moral support of society. Patriarchy understand as the relations of Domination and Subordination that pervade human Gender relations takes different from in different Historical, Globally, and Nationally, political Fundamentalism is a reflection of the struggle to maintain and legitimize an inegalitarian Souci-Political Power striation. At the level of the Husband, Political and Religious Fundamentalists unite in their efforts to strengthen Gender based hierarchies through reconstitution of the family as a bastion of conservative values. In these struggles, there emerges a vision, of Women as special moral beings.

In other Muslim Country like SENEGAL, when Islamic Couples marry they sign legal dominant stating the form of Marriage. The other conservation issue is that of inheritances. The Feminists point that even through the CODE has taken any steps on make allowances for ' legitimate 'children and wives it is still to be protective of Male interests as the only recognized Husband Heads. The Fundamentalists, on the other hands, consider that the CODE in this respect goes against divirewsdom, which gives the

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male guardian ship over females from childhood to widowhood. Women struggle can be anything but a specific struggle. Women's fight on specific for two main points.

- 1.the first point is Political Rights
- 2.the second point is Change in Relationship with Men

V. Feminist Theology And Women In He Muslim Worlds (Conclusion)

That's a different question to ensure in a sample Fashion Muslim Women are going through in the World in general. In the society there is a different views on SEX roles going on. It is a Focus on the majority Muslim Women are illiterate. In Pakistan where the literacy Rate of Rural women its like ____% than Urban women ____% which is very low. This mean there women are not involve in all developments and they are not taken any places in the World, because they are illiterate, and they have cannot Read or Wright. It is a very difficult time for Muslim women throughout of the World, there are introduced a Modern Technology, and the other side Conservative Tradition in many Muslim. The Mass Media, Television in between this drive to be modern and the deceive to be Tradition. And women are know about in the struggle in all views, because the Muslim home is ready to hold house, they don't want to any changes in the house. When it talks about the Tradition back to, in the First of Islamic History, and Islam was astadolished (between 620to 632). Islamic Tradition have been inherited the anti- Feminist bias that yow find in the¹.

Everybody talk about the Islam, that in this perceives of time Religious arguments are coming and they hairnet always been used as powerfully as they are been used today. For example a New Law introduced and passed in Pakistan "callout the Law of Evidence " and that is based on a particular revise of the 'QURAN' and that New Law Implemented in the country

¹ See Jewish and Chasten Trad3. See Jewish and Chasten Traditions on the one hand, and the Great Hellenistic Tradition on the other, and Check Pagan Arab cultural Balsas against women.

Pakistan, there are so many people had come to know about this new revised Law, against women, of course women are very affected by some of these Religious arrangements and to women groups have to attention to them

One fact that the lot of Feminist in the West need to know is that Muslim Women often do not even have conscious mass of what are called Human Rights depend on Campaigning against serious 'ISSUES' such as wife-beating. The Man aim toward annoying warring women has been towards participation in Traditions and leading the resistance in the gecekondous to erections¹.

This campaigning anyone wishing to support the Turkish women's movement, there are one concrete way everybody can help you against the widespread censorship and repression, self-Feminist and Political books "English or French". The Feminist women movement it is a very hardly born, and the majority of the women are very happy to hear what I have to say, but in the Feminist women, there are two groups and different thinking about the own work.

1. One group considers itself very conservative and Regards my work to be absolutely out of line and unnecessary and dangerous.
2. Other group of women who are appeared of the consequences of accepting what I am saying.

¹ On 26th January a major protest reached its peak in the mining voting of Alpogutis Famous in Turkish Labas movement pistery in the 1970, this movement come from Turkish women.

The present century has left a better legacy to mankind. By the end of it, it has become clear. And the most crucial problems have been facing all Muslim people irrespective political condition and religious battles. The 21st century saw the different problems throughout of the Muslim world for Muslim countries are affected.

The serious crisis and conflicts, which have now happening for the Islamic world largely, stem from the socio-political and Islamic system crisis appear in the Muslim countries for the Muslims.

Women and sexuality in Muslim societies: Control of women's sexuality remains to be one of the most powerful tools in the world in most societies. This article show that the sexual oppression of Muslim women is not the result of an Islamic vision of sexuality, but a political, social and economic inequalities throughout the ages.

Therefore, when we talk about status of women in Islam it is not true in Islam and no specific guidelines, limitations, responsibilities and obligations for men is not one valuable and respectable in Islam, everybody is equal in the eyes in "Allah".

However, since in the Western culture and in cultures influenced by it, there exists a disparity between men and women there is more need for starting Islam's position on this important issues¹.

¹- Dr. Jamal Badawi's essay. The status of women in Islam, was originally published in quarterly journal, Al-Ittihad, Vol.8, No.2, 1971.